The Basic Science Of Hadith

Muhammad Kaif Raza Al Qadri

Contents

Bab 1: Muqaddima **6**

Usool-e-Hadith Kya Hai? 6

Iski Zarurat aur Ahmiyat 6

Bab 2: Hadith ki Tareef aur Qisam **8**

Hadith ki Tareef 8

Hadith ki Qisam 8

Bab 3: Hadith Nisbat ke Itibaar se **10**

1. Hadith Qudsi 10

2. Hadith Marfu‘ (Nabi ﷺ tak) 10

3. Hadith Mawquf (Sahabi tak) 11

4. Hadith Maqtu‘ (Tabi‘i tak) 11

Nateeja 12

Bab 4: Sanad aur Matn **13**

Sanad: Riwayat ki Chain 13

Matn: Asal Lafz/Paighaam/Main Text 14

Nateeja 15

Bab 5: Hadith ke Darje (Grades) **16**

1. Sahih (Sahih Sharaait) 16

2. Hasan (Thoda Kam Darja) 17

3. Zaeef (Kamzor) 17

4. Mawdu‘ (Jaali/Fabricated) 18

Nateeja 19

Bab 6: Rijaal aur Jarh wa Ta‘deel **20**

Ravi ka Ahwal Dekhna 20

Lafz: Thiqa, Saduq, Zaeef, Majhool, etc. 21
Jarh: Aib Batana 21
Ta‘deel: Tareef Karna 22
Bab 7: Riwayat ke Tareeqe 23
1. Sama‘ (Sunna) 23
2. Qira‘ah (Samne Padhna) 23
3. Ijazah (Permission) 24
4. Mukatabah (Likhit) 24
5. Bil-lafz vs Bil-ma‘na Riwayat 25
Nateeja 25
Bab 8: Kuch Khaas Funoon (Special Sciences) 27
1. Ilm al-‘Ilal (Chhupi Ghaltiyan) 27
2. Ilm al-Nasikh wal-Mansukh (Abrogation) 28
3. Ilm al-Mukhtalif wal-Mu‘tariḍ (Differing and Contradictory Hadith) 28
4. Ilm al-Gharib al-Hadith (Uncommon Words in Hadith) ... 29
Bab 9: Kutub-e-Hadith ka Taaruf 30
1. Sahih Bukhari 30
2. Sahih Muslim 30
3. Sunan Abu Dawood 31
4. Jami‘ Tirmizi 31
5. Sunan Nasa’i 32
6. Sunan Ibn Majah 32
Bab 10: Asr-e-Hazir mei Usool-e-Hadith ki Zarurat 33
Jaali Hadith se Bachna 33

Research aur Tahqiq ki Ahmiyat 34

Preface

Allah - beginning with the name of - the Most Gracious, the Most Merciful.

This book, is presented to you with the blessings of Allah and the teachings of Prophet Muhammad ﷺ. I, Muhammad Kaif Raza Al Qadri, share Islamic knowledge through my Instagram page, @al_qadrii_editzz. The aim of this book is to explain the principles of Hadith (basics) in a simple and clear manner for all to benefit.

I have strived to ensure accuracy, but human error is possible. If you find any mistakes, please inform me so they can be corrected. You can reach me via Instagram at @al_qadrii_editzz.

May Allah make this work beneficial for all readers and a means to follow the Sunnah. Please read, benefit, and share it to spread knowledge as *Sadaqah Jariyah*.

JazakAllah Khair.

Bab 1: Muqaddima

Usool-e-Hadith Kya Hai?

Usool-e-Hadith ek ilm hai jo Hadith ke sahih ya ghair-sahih hone ka jaiza leta hai. Ye wo qawaid aur usool hain jinke zariye Hadith ki sanad (chain of narrators) aur matn (text) ka tajziya kiya jata hai. Is ilm ka maqsad ye hai ke Rasoolullah ﷺ ki sahih aur mustanad Hadith ko pehchana jaye aur ghair-mustahkam ya jhooti riwayaton se bacha jaye. Usool-e-Hadith mein narrators ki wazahat, unki adalat (justice), aur riwayat ke sahih hone ke sharaait par ghaur kiya jata hai.

Masalan, ek Hadith ke sahih hone ke liye ye zaroori hai ke iski sanad muttasil ho, narrators adil aur zabt (trustworthy and accurate) hon, aur matn Quran aur doosri sahih Hadith ke khilaf na ho. Ye ilm Hadith ke science ko samajhne aur uski hifazat ke liye ek mustahkam buniyad faraham karta hai.

Iski Zarurat aur Ahmiyat

Usool-e-Hadith ki zarurat is liye hai ke Islam mein Hadith Quran ke baad deen ka doosra ahem zariya hai. Quran mujmal hai aur uski tafseel Hadith se milti hai. Masalan, namaz ke waqt, rakaton ki tadaad, aur zakat ke nisaab ka ilm Hadith se hi hasil hota hai. Lekin har riwayat Hadith ke tor par qabool nahi ki ja sakti. Jhooti ya banayi hui riwayaton ko pehchanne ke liye Usool-e-Hadith ke qawaid ka istemaal zaroori hai.

Is ki ahmiyat ke chand pehlu yeh hain:

1. **Hidayat ka Zariya**: Hadith Rasoolullah ﷺ ki Sunnat ko zahir karti hai, jo Musalman ke liye hidayat ka minar hai. Usool-e-Hadith se sirf sahih Hadith tak rasai mumkin hoti hai.
2. **Deen ki Hifazat**: Ye ilm ghair-sahih aur banayi hui riwayaton se deen ko mehfooz rakhta hai, jo ke Musalmanon ke aqaid aur amal ko bigaar sakti hain.
3. **Ilmi Buniyad**: Usool-e-Hadith ek systematic tareeqa faraham karta hai jis se Ulama Hadith ki sahihiyat ka faisla kar sakte hain.
4. **Quran ki Tashreeh**: Hadith Quran ke ahkaam ko wazeh karti hai, aur Usool-e-Hadith is baat ko yaqeeni banata hai ke ye tashreeh sahih aur mustanad ho.

Bila shak, Usool-e-Hadith ke baghair Hadith ka sahih ya ghair-sahih hone ka faisla karna mumkin nahi. Ye ilm Musalmanon ke liye ek azeem nayaab tohfa hai jo deen ki hifazat aur sahih ilm ki talqeen karta hai.

Bab 2: Hadith ki Tareef aur Qisam

Hadith ki Tareef

Hadith Rasoolullah ﷺ ke aqwal (sayings), af'aal (actions), taqreer (approvals), aur sifaat (characteristics) se mutalliq riwayat ko kaha jata hai. Ye Islam ka doosra ahem zariya hai jo Quran ke ahkaam ki tashreeh aur tafseel karta hai. Hadith ke zariye hum Rasoolullah ﷺ ki zindagi aur taleem se waaqif hote hain, jo Musalmanon ke liye hidayat ka zariya hai. Har Hadith ki sanad (chain of narrators) aur matn (text) ka jaiza Usool-e-Hadith ke qawaid ke tehat kiya jata hai taake iski sahihiyat ko yaqeeni banaya jaye.

Hadith ki Qisam

Hadith ko un ke mazmoon aur tabiyat ke aitbaar se mukhtalif qisam mein taqseem kiya jata hai. Ye qisam hain:

1. Hadith Qawli (Baat)

Hadith Qawli wo Hadith hai jo Rasoolullah ﷺ ke alfaz ya baaton par mushtamil hoti hai. Ye wo riwayat hain jinhon ne Rasoolullah ﷺ ke qaul ya irshadaat ko quote kiya hai. Masalan: Rasoolullah ﷺ ne farmaya, “Niyyat se amal ka daromadar hai.” (Sahih Bukhari). Ye Hadith Qawli ka ek numaya misaal hai kyun ke ye Rasoolullah ﷺ ke alfaz ko bayan karti hai.

2. Hadith Fi‘li (Amal)

Hadith Fi‘li wo Hadith hai jo Rasoolullah ﷺ ke amal ya kaam se mutalliq hoti hai. Ye batati hain ke Rasoolullah ﷺ ne kisi waqt mein kya kiya ya kis tareeqe se koi kaam anjam diya. Masalan, Rasoolullah ﷺ ke namaz parhne ka tareeqa, jaise ke ruku aur sajda ka andaaz, Hadith Fi‘li ke zariye maloom hota hai. Sahaba ne Rasoolullah ﷺ ke amal ko dekha aur usay riwayat kiya.

3. Hadith Taqriri (Tasdeeq/Silence)

Hadith Taqriri wo Hadith hai jo Rasoolullah ﷺ ke iqraar ya khamoshi se mutalliq hoti hai. Agar koi shakhs Rasoolullah ﷺ ke samne koi baat ya kaam kare aur Aap ﷺ usay manzoor karen ya is par khamosh rahein, to ye Hadith Taqriri kehlati hai. Masalan, agar koi Sahabi ne kisi masle mein kuch kiya aur Rasoolullah ﷺ ne usay roka nahi, to ye Aap ﷺ ki tasdeeq samjhi jati hai.

4. Hadith Sifati (Akhlaaq/Sifat)

Hadith Sifati wo Hadith hai jo Rasoolullah ﷺ ki sifaat, akhlaaq, ya shakhsiyat ke pehluon ko bayan karti hai. Ye Hadith Aap ﷺ ke jismani sifaat, adaat, ya akhlaqi khususiyaat ko zahir karti hain. Masalan, Hazrat Aisha (رَضِيَ ٱللَّهُ عَنْهَا) se riwayat hai ke Rasoolullah ﷺ ka chehra sab se zyada khubsurat tha aur Aap ka akhlaaq nihayat buland tha. Ye Hadith Sifati ka ek misaal hai.

Bab 3: Hadith Nisbat ke Itibaar se

Hadith ko uski nisbat ya isnaad (chain of narrators) ke aitbaar se mukhtalif aqsam mein taqseem kiya jata hai. Ye taqseem is bat par mabni hoti hai ke Hadith kis shakhs tak pohanchti hai ya uska makhaz kya hai. Ye aqsam hain: Hadith Qudsi, Marfu‘, Mawquf, aur Maqtu‘. In ki tafseel neeche di jati hai.

1. Hadith Qudsi

Hadith Qudsi wo Hadith hai jo Rasoolullah ﷺ ne Allah Ta‘ala se mansoob karke bayan ki ho. Is mein Allah ke kalam ko Rasoolullah ﷺ apne alfaz mein bayan karte hain. Ye Hadith Quran se mukhtalif hai kyun ke Quran Allah ka kalam-e-mutlaq hai jo lafz aur maani dono ke aitbaar se muqaddas hai, jabke Hadith Qudsi ke maani Allah se hote hain lekin alfaz Rasoolullah ﷺ ke hote hain.

Masalan, ek Hadith Qudsi mein Allah Ta‘ala farmata hai: “Main apne banday ke guman ke mutabiq hoon.” (Sahih Bukhari). Ye Hadith Qudsi is liye hai ke is mein Allah ke kalam ko Rasoolullah ﷺ ne bayan kiya. Hadith Qudsi ki khususiyat ye hai ke iski roohani aur deeni ahmiyat bohot zyada hoti hai.

2. Hadith Marfu‘ (Nabi ﷺ tak)

Hadith Marfu‘ wo Hadith hai jo seedha Rasoolullah ﷺ tak muttasil sanad ke sath pohanchti hai. Is mein koi Sahabi Rasoolullah ﷺ ke qaul, fi‘l, ya taqreer ko riwayat karta hai, aur

sanad muttasil hoti hai. Ye Hadith sab se zyada mustanad aur muqaddas samjhi jati hai kyun ke ye Rasoolullah ﷺ se seedha mansoob hai.

Masalan, Rasoolullah ﷺ ka farman: “Jo shakhs jhoot bol kar meri taraf koi baat mansoob kare, wo apna thikana Jahannum bna le.” (Sahih Bukhari). Ye Hadith Marfu‘ hai kyun ke iski sanad Rasoolullah ﷺ tak pohanchti hai.

3. Hadith Mawquf (Sahabi tak)

Hadith Mawquf wo Hadith hai jo kisi Sahabi ke qaul, fi‘l, ya amal tak muttasil hoti hai aur Rasoolullah ﷺ tak seedha nahi pohanchti. Is mein Sahabi ka apna qaul ya kaam bayan hota hai, lekin ye zaroori nahi ke Rasoolullah ﷺ se mansoob ho. Mawquf Hadith ki haisiyat Marfu‘ se kam hoti hai, lekin Sahaba ke qurb-e-Nabi ki wajah se is ki bhi deeni ahmiyat hoti hai.

Masalan, Hazrat Umar (رَضِيَ ٱللَّهُ عَنْهُ) ka qaul ke wo kisi masle mein apna raaye dete hain, ye Hadith Mawquf hai kyun ke ye Rasoolullah ﷺ tak nahi pohanchti.

4. Hadith Maqtu‘ (Tabi‘i tak)

Hadith Maqtu‘ wo Hadith hai jo kisi Tabi‘i (Sahaba ke baad wali nasal) ke qaul ya amal tak muttasil hoti hai. Ye Rasoolullah ﷺ ya Sahaba se seedha talluq nahi rakhti. Is ki haisiyat Marfu‘ aur Mawquf se kam hoti hai, aur aksar is ka istemaal tafsir ya fiqhi masail ke hawale se kiya jata hai.

Masalan, kisi Tabi‘i, jaise Imam Malik ke ustad ke qaul ka riwayat hona, Hadith Maqtu‘ kehlata hai.

Nateeja

Hadith ki nisbat ke aitbaar se ye char qisam (Qudsi, Marfu‘, Mawquf, aur Maqtu‘) Hadith ke makhaz aur isnaad ko samajhne mein madad deti hain. Hadith Qudsi aur Marfu‘ sab se zyada ahmiyat rakhti hain kyun ke ye Rasoolullah ﷺ ya Allah Ta‘ala se talluq rakhti hain. Mawquf aur Maqtu‘ Hadith bhi deeni ilm ke liye qeemti hain, lekin in ki haisiyat sanad ke aitbaar se mukhtalif hoti hai. Usool-e-Hadith ke qawaid in Hadithon ki sahihiyat aur darja ko jaanchne ke liye istemaal hote hain.

Bab 4: Sanad aur Matn

Hadith do ahem hisson se mil kar banti hai: *Sanad* aur *Matn*. Ye dono hisse Hadith ki sahihiyat aur mustanadiyat ko jaanchne ke liye zaroori hain. Usool-e-Hadith ka ye ek buniyadi pehlu hai ke Sanad aur Matn ka tajziya karke Hadith ke darje ka faisla kiya jaye. In ki tafseel neeche di jati hai.

Sanad: Riwayat ki Chain

Sanad wo silsila ya chain hai jo Hadith ke narrators (rawiyon) ko Rasoolullah ﷺ tak pohanchata hai. Ye ek tarteeb hai jis mein har rawi (narrator) ne Hadith ko apne se pehle wale rawi se suna aur agle rawi ko sunaya. Sanad ka maqsad ye hai ke Hadith ka asal makhaz maloom kiya jaye aur iski sahihiyat ko yaqeeni banaya jaye.

Sanad ki Ahmiyat

- **Sahihiyat ka Saboot**: Sanad se pata chalta hai ke Hadith Rasoolullah ﷺ tak muttasil (continuous) hai ya nahi. Agar sanad mein koi kami ya kharabi ho, to Hadith ki sahihiyat par shak hota hai.
- **Rawiyon ka Jaiza**: Sanad ke zariye har rawi ki adalat (justice) aur zabt (accuracy) ka imtehan liya jata hai. Rawi ka adil aur sadiq hona zaroori hai.
- **Tareekhi Hifazat**: Sanad Hadith ki hifazat aur uski asliyat ko barqarar rakhti hai, taake jhooti ya banayi hui riwayat shamil na ho.

Masalan, ek Hadith ki sanad yun ho sakti hai: “Imam Bukhari ne Yahya bin Sa‘eed se, unhon ne Amr bin Dinar se, aur unhon ne Hazrat Abdullah bin Umar (رَضِيَ ٱللَّهُ عَنْهُ) se suna ke

Rasoolullah ﷺ ne farmaya…" Ye sanad batati hai ke Hadith kis tarteeb se Rasoolullah ﷺ tak pohanchi.

Sanad ke Shara'it

- **Muttasil Hona**: Sanad mein koi rawi ghair-mojood na ho, yani silsila tootna nahi chahiye.
- **Rawiyon ki Adalat**: Har rawi ka adil (naik aur sadiq) hona zaroori hai.
- **Zabt**: Rawi ko Hadith ko yaad rakhne aur sahi sunane ki salahiyat honi chahiye.

Matn: Asal Lafz/Paighaam/Main Text

Matn Hadith ka wo hissa hai jo asal paighaam ya lafz hote hain jo Rasoolullah ﷺ ne farmaye, kiye, ya tasdeeq kiye. Ye Hadith ka mazmoon ya content hota hai jo deeni hidayat deta hai.

Matn ki Ahmiyat

- **Deeni Hidayat**: Matn mein Rasoolullah ﷺ ka paighaam hota hai jo Musalmanon ke liye amal aur aqeede ka zariya hai.
- **Quran ke sath Mutabiqat**: Matn ka Quran aur doosri sahih Hadithon ke sath mutabiq hona zaroori hai. Agar Matn Quran ke khilaf ho, to wo qabil-e-qabool nahi.
- **Sahihiyat ka Imtehan**: Matn ka tajziya kiya jata hai taake dekha jaye ke is mein koi ghalti, izafa, ya kami to nahi.

Masalan, Hadith ka Matn ho sakta hai: "Rasoolullah ﷺ ne farmaya, 'Apas mein salam phailao'." (Sahih Muslim). Ye Matn hidayat deta hai ke Musalmanon ko salam ka aam karna chahiye.

Matn ke Shara‘it

- **Quran aur Sunnat ke sath Mutabiqat**: Matn mein koi aisa paighaam nahi hona chahiye jo Quran ya sahih Hadith ke khilaf ho.
- **Zaban aur Ma‘ani ki Durusti**: Matn ke alfaz aur ma‘ani sahih aur wazeh hone chahiyen.

Nateeja

Sanad aur Matn Hadith ke do buniyadi arkaan hain. Sanad Hadith ki authenticity aur riwayat ka silsila zahir karti hai, jabke Matn us ka asal paighaam aur hidayat deta hai. Usool-e-Hadith ke qawaid ke tehat Sanad aur Matn ka tajziya karke Hadith ki sahihiyat ka faisla kiya jata hai. Ye dono mil kar Hadith ko deen ka mustanad zariya banate hai.

Bab 5: Hadith ke Darje (Grades)

Hadith ko uski sahihiyat aur mustanadiyat ke aitbaar se mukhtalif darjon mein taqseem kiya jata hai. Ye darje Hadith ki sanad aur matn ke tajziye ke baad muqarrar kiye jate hain. Usool-e-Hadith ke qawaid ke tehat Hadith ke darje jaanchne se ye maloom hota hai ke koi Hadith kitni mustanad hai aur is par amal karna kitna munasib hai. Ye darje hai:

1. Sahih (Sahih Sharaait)

Sahih Hadith wo Hadith hai jo sab se zyada mustanad aur qabil-e-bharosa hoti hai. Is ki sanad muttasil hoti hai, rawi adil aur zabt (naik aur sahih yaad-dasht wale) hote hain, aur matn Quran aur doosri sahih Hadithon ke mutabiq hota hai.

Sharaait:

- Sanad muttasil ho (koi rawi ghair-mojood na ho).
- Har rawi adil (sadiq aur naik) aur zabt (sahih yaad-dasht wala) ho.
- Matn mein koi kharabi ya naqs nahi honi chahiye.
- Matn Quran aur sahih Hadithon ke khilaf na ho.

Misaal: Rasoolullah ﷺ ne farmaya, “Tum mein se koi bhi us waqt tak momin nahi ho sakta jab tak ke wo apne bhai ke liye wahi pasand na kare jo apne liye pasand karta hai.” (Sahih Bukhari, Sahih Muslim). Ye Hadith Sahih hai kyun ke is ki sanad muttasil hai, rawi mustanad hain, aur matn Quran ke akhlaqi usoolon se mutabiq hai.

2. Hasan (Thoda Kam Darja)

Hasan Hadith wo Hadith hai jo Sahih se thoda kam darje ki hoti hai, lekin phir bhi qabil-e-qabool hoti hai. Is ki sanad muttasil hoti hai, lekin rawiyon mein se koi ek ya zyada rawi zabt ke aitbaar se thoda kamzor ho sakte hain, jabke adalat mein koi kami nahi hoti.

Sharaait:

- Sanad muttasil ho.
- Rawi adil hon, lekin zabt mein thodi si kami ho sakti hai (masalan, yaad-dasht mein thodi kamzori).
- Matn Quran aur sahih Hadithon ke sath mutabiq ho aur koi wazeh kharabi na ho.

Misaal: Rasoolullah ﷺ ne farmaya, “Jo shakhs apne Musalman bhai ke liye dua karta hai, farishte us ke liye wahi dua karte hain.” (Sunan Tirmizi). Ye Hadith Hasan hai kyun ke is ki sanad muttasil hai, lekin kuch rawiyon ki zabt mein thodi si kami ki wajah se ye Sahih ke darje se neeche hai, magar phir bhi qabil-e-amal hai.

3. Zaeef (Kamzor)

Zaeef Hadith wo Hadith hai jo sahihiyat ke sharaait par pori nahi utarti. Is ki sanad mein kami ho sakti hai, jaise ke sanad ka tootna, rawi ka adil ya zabt na hona, ya matn mein kharabi hona. Zaeef Hadith par amal karna munasib nahi samjha jata, ilawa aye ke is ka mazmoon Quran aur sahih Hadithon ke sath mutabiq ho aur sirf fazail-e-amaal ke liye istemaal ho.

Sharaait (ya kami):

- Sanad ghair-muttasil ho (masalan, koi rawi mojood na ho).
- Rawi adil ya zabt na ho (masalan, bohot bhoolne wala ho).
- Matn mein kharabi ya Quran ke khilaf baat ho.

Misaal: Ek riwayat ke mutabiq, "Jo shakhs rozana teen dafa Surah Ikhlas parhe, us ka ghar aag se mehfooz rahega." Ye Hadith Zaeef hai kyun ke is ki sanad mein kami hai aur rawi mustanad nahi hain. Is liye is par amal nahi kiya jata. Lekin, fazail-e-amaal mei qubool ki jaati hai kyu ke iske matan mei quran padne ka hukm hai. Jo Shariyat ke khilaf nhi.

4. Mawdu‘ (Jaali/Fabricated)

Mawdu‘ Hadith wo Hadith hai jo banayi hui ya jhooti hoti hai aur Rasoolullah ﷺ se mansoob ki jati hai. Ye Hadith bilkul ghair-qabil-e-qabool hoti hai kyun ke is ki sanad ya matn mein wazeh jhoot ya banawat hoti hai.

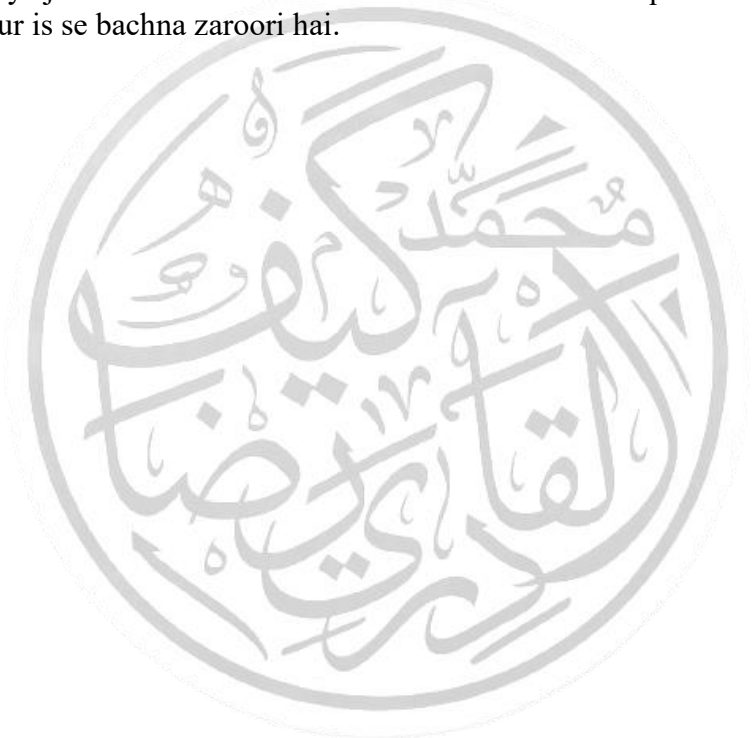
Sharaait (ya alamaat):

- Sanad mein koi aisa rawi ho jo jhoota ya mashhoor bad-dianti ho.
- Matn mein aisi baat ho jo Quran, sahih Hadith, ya aql ke khilaf ho.
- Hadith ka mazmoon ya alfaz ghair-mumkin ya banawati maloom hon.

Misaal: Ek riwayat ke mutabiq, "Jo shakhs har roz subah ek khaas tasbeeh parhe, us ke liye jannat mein ek khusoosi mahal banaya jayega." Ye Hadith Mawdu‘ hai kyun ke is ka koi mustanad sanad nahi hai.

Nateeja

Hadith ke darje (Sahih, Hasan, Zaeef, aur Mawdu‘) Hadith ki sahihiyat aur qabooliyat ko samajhne ke liye ahem hain. Sahih aur Hasan Hadith par amal kiya jata hai, jabke Zaeef Hadith ko faqat munasib halaat mein fazail-e-amaal ke liye istemaal kiya ja sakta hai. Mawdu‘ Hadith bilkul nakaabil-e-qabool hai aur is se bachna zaroori hai.



Bab 6: Rijaal aur Jarh wa Ta‘deel

Hadith ki sahihiyat ka daromadar uski sanad par hota hai, aur sanad ke rawiyon (narrators) ka jaiza lena Usool-e-Hadith ka ahem hissa hai. *Rijaal* ka ilm rawiyon ke ahwal o asnaad (biographies and credentials) se mutalliq hai, jabke *Jarh wa Ta‘deel* rawiyon ki adalat aur zabt ko jaanchne ka tareeqa hai.

Ravi ka Ahwal Dekhna

Rijaal ka ilm Hadith ke rawiyon ke zindagi, akhlaaq, aur ilm ki salahiyat ka mutala karta hai. Har rawi ka ahwal jaanchna zaroori hai taake maloom ho ke wo Hadith sunane aur agay pohanchane ke qabil tha ya nahi. Is ke liye rawi ke deeni aur dunyawi pehluon ka jaiza liya jata hai, jaise:

- **Adalat**: Rawi ka sadiq, naik, aur deendar hona. Agar rawi jhoot bolta ho ya gunahgar ho, to uski riwayat qabil-e-bharosa nahi hoti.
- **Zabt**: Rawi ka yaad-dasht aur Hadith ko sahih tareeqe se sunane ki salahiyat. Agar rawi bhoolne wala ho, to uski riwayat par shak hota hai.
- **Zindagi ka Tareekhi Jaiza**: Rawi ka waqt, uske ustadon aur shagirdon ka ilm, aur uski riwayat ka silsila.

Masalan, agar koi rawi Hazrat bin Umar (رَضِيَ ٱللَّهُ عَنْهُ) se Hadith riwayat karta hai, to dekha jata hai ke kya wo un ke zamanay mein mojood tha aur kya usne un se mulaqat ki thi.

Lafz: Thiqa, Saduq, Zaeef, Majhool, etc.

Rawiyon ki salahiyat aur mustanadiyat ko bayan karne ke liye khusoosi lafz istemaal kiye jate hain. Ye lafz rawi ke darje ko zahir karte hain. Kuch ahem lafz hain:

- **Thiqa**: Sab se zyada qabil-e-bharosa rawi, jo adil aur zabt dono mein mukammal ho. Masalan, Imam Malik aur Yahya bin Sa'eed Thiqa rawi hain.
- **Saduq**: Sadiq aur naik rawi, lekin zabt mein thodi si kami ho sakti hai. Ye rawi Hasan Hadith riwayat kar sakta hai.
- **Zaeef**: Kamzor rawi, jo adalat ya zabt mein kami ki wajah se mustanad nahi. Masalan, koi rawi jo bhoolne wala ho ya jhoot bolta ho.
- **Majhool**: Aisa rawi jiska ahwal maloom na ho ya bohot kam logon ne usay pehchana ho. Majhool rawi ki riwayat qabil-e-qabool nahi hoti.
- **Matrook**: Aisa rawi jo jhoota ya bohot hi kamzor ho, aur uski riwayat bilkul nakaabil-e-bharosa ho.

Masalan, Imam Bukhari aur Muslim ne sirf Thiqa aur Saduq rawiyon ki Hadith apni kitaabon mein shamil ki hain.

Jarh: Aib Batana

Jarh ka matlab hai rawi ke ahwal mein kami ya aib ko bayan karna. Agar koi rawi adalat ya zabt mein naqis ho, to Ulama uski kamzori ko wazeh karte hain taake uski riwayat par bharosa na kiya jaye. Jarh ka maqsad Hadith ko jhooti ya ghair-sahih riwayaton se mehfooz rakhna hai.

Misaal: Agar koi rawi jhoot bolne ka aadi ho, to Ulama kahein ge, "Ye rawi Matrook hai kyun ke is ne jhooti riwayat banayi."

Masalan, koi rawi jo Mawdu‘ Hadith banata ho, us par Jarh kiya jata hai.

Jarh ke Darje:

- **Shadeed Jarh**: Rawi ka bilkul nakaabil-e-qubool hona, jaise ke jhoota ya bad-dianti ka hona.
- **Halka Jarh**: Rawi mein thodi si kami, jaise ke yaad-dasht mein kamzori.

Ta‘deel: Tareef Karna

Ta‘deel ka matlab hai rawi ki adalat aur zabt ki tareef karna aur usay qabil-e-bharosa qarar dena. Agar koi rawi naik, sadiq, aur sahih yaad-dasht wala ho, to Ulama uski Ta‘deel karte hain taake uski riwayat ko sahih samjha jaye.

Misaal: Imam Ahmad bin Hanbal ke bare mein kaha jata hai, “Ye Thiqa rawi hain, unki adalat aur zabt mukammal hai.” Is tarah unki riwayat Sahih Hadith ke liye mustanad samjhi jati hai.

Ta‘deel ke Darje:

- **Aala Ta‘deel**: Rawi ka Thiqa hona, yani sab se zyada mustanad.
- **Adna Ta‘deel**: Rawi ka Saduq hona, yani qabil-e-qabool lekin thodi si kami ke sath.

Bab 7: Riwayat ke Tareeqe

Hadith ki riwayat ka silsila rawiyon (narrators) ke zariye Rasoolullah ﷺ tak jata hai. Lekin Hadith ko sunane aur agay pohanchane ke mukhtalif tareeqe hain, jo *Usool-e-Hadith* mein ahem hain kyun ke ye Hadith ki sahihiyat aur mustanadiyat ko mutasir karte hain. Ye tareeqe hai:

1. Sama‘ (Sunna)

Sama‘ ka matlab hai ke rawi ne Hadith ko apne ustad se seedha sun kar hasil kiya ho. Ye sab se zyada mustanad tareeqa hai kyun ke is mein rawi ustad ke samne mojood hota hai aur Hadith ke alfaz ko qareeb se sunta hai. Is se yaad-dasht aur sahihiyat mein izafa hota hai.

Misaal: Hazrat Abdullah bin Umar (رَضِيَ ٱللَّهُ عَنْهُ) ne Rasoolullah ﷺ se Hadith suni aur phir usay agay riwayat kiya. Masalan, “Maine Rasoolullah ﷺ se suna ke unhon ne farmaya, ‘Islam panch arkaan par qaim hai.’” (Sahih Bukhari). Ye Sama‘ ke zariye riwayat ka misaal hai.

2. Qira‘ah (Samne Padhna)

Qira‘ah ka matlab hai ke shagird apne ustad ke samne Hadith parhta hai aur ustad usay sunta hai ya tasdeeq karta hai. Ye tareeqa bhi mustanad hai kyun ke ustad shagird ke parhne ko sunta hai aur agar koi ghalti ho to islah karta hai.

Misaal: Ek shagird, jaise Imam Malik ke talba, apne ustad ke samne kitaab se Hadith parhte thay aur Imam Malik usay sun kar durust karte thay. Masalan, ek talib ne Imam Malik ke

samne Hadith parhi, “Rasoolullah ﷺ ne farmaya, ‘Salam phailao,’” aur Imam ne tasdeeq ki.

3. Ijazah (Permission)

Ijazah ka matlab hai ke ustad apne shagird ko Hadith riwayat karne ki ijazat deta hai bina is ke ke shagird ne Hadith seedha suna ho ya parhi ho. Ye ijazat likhit ya zubani ho sakti hai. Is tareeqe mein rawi ke ustad par bharosa hota hai ke wo mustanad Hadith hi riwayat karega.

Misaal: Imam Bukhari ne apne ba‘z ustadon se Ijazah ke zariye Hadith hasil ki, jaise ke unhon ne kaha, “Tumhein meri kitaab se Hadith riwayat karne ki ijazat hai.” Ye Ijazah ka misaal hai.

4. Mukatabah (Likhit)

Mukatabah ka matlab hai ke ustad apne shagird ko Hadith likhit shakal mein deta hai, ya shagird ustad se likhit Hadith mangta hai. Ye Hadith ko likh kar agay pohanchane ka tareeqa hai, jo kagaz ya kitaab ke zariye hota hai.

Misaal: Hazrat Abu Hurairah (رَضِيَ ٱللَّهُ عَنْهُ) ke ba‘z shagirdon ne unse Hadith likhi aur phir usay agay pohanchaya. Masalan, ek shagird ne likha, “Rasoolullah ﷺ ne farmaya, ‘Jo shakhs Allah par imaan rakhe aur Qayamat ke din par yaqeen kare, usay chahiye ke achhi baat kare ya khamosh rahe.’” (Sahih Muslim).

5. Bil-lafz vs Bil-ma‘na Riwayat

Hadith riwayat karne ke do ahem tareeqe hain: *Bil-lafz* (lafz ba lafz) aur *Bil-ma‘na* (ma‘ani ke sath).

- **Bil-lafz Riwayat**: Is mein Hadith ko wahi alfaz mein riwayat kiya jata hai jo Rasoolullah ﷺ ne farmaye ya rawi ne sune. Ye sab se zyada mustanad hai kyun ke alfaz mein tabdeeli ka khatra nahi hota. Masalan, Hadith: “La ilaha illallah” ko bilkul isi lafz mein riwayat kiya jata hai.
- **Bil-ma‘na Riwayat**: Is mein Hadith ke ma‘ani ko apne alfaz mein bayan kiya jata hai, lekin ma‘ani aur mazmoon wahi rehta hai. Ye tab kiya jata hai jab rawi ko asal alfaz yaad na hon lekin ma‘ani yaad hon. Lekin is mein ihtiyat zaroori hai taake ma‘ani mein ghalti na ho.

Misaal: Ek Bil-lafz riwayat hai, “Rasoolullah ﷺ ne farmaya, ‘Tum mein se koi momin nahi jab tak ke wo apne bhai ke liye wahi pasand na kare jo apne liye pasand karta hai.’” (Sahih Bukhari). Agar ye Bil-ma‘na riwayat ho to kuch yu kaha jayega, “Rasoolullah ﷺ ne farmaya ke momin ko apne bhai ke liye wahi chahna chahiye jo wo khud ke liye chahta hai.” Ma‘ani wahi hai, lekin alfaz mukhtalif hain.

Nateeja

Riwayat ke tareeqe Hadith ke silsile ko samajhne aur uski sahihiyat ko jaanchne ke liye ahem hain. *Sama‘* aur *Qira‘ah* sab se zyada mustanad hain kyun ke ye seedhi sunne ya parhne

par mabni hain. *Ijazah* aur *Mukatabah* bhi qabil-e-qabool hain lekin un mein ihtiyat zaroori hai. *Bil-lafz* riwayat sab se zyada sahih hai, jabke *Bil-ma'na* mein ma'ani ki hifazat zaroori hai.

Bab 8: Kuch Khaas Funoon (Special Sciences)

Usool-e-Hadith ke ilawa, Hadith ke mutale mein kuch khaas funoon ya uloom hain jo Hadith ki sahihiyat, tashreeh, aur samajh ko aur gehra karte hain. Ye funoon Hadith ke matn aur sanad ke mukhtalif pehluon ka tajziya karte hain taake deen ka ilm sahih aur wazeh tareeqe se samajha jaye.

1. Ilm al-'Ilal (Chhupi Ghaltiyan)

Ilm al-'Ilal wo ilm hai jo Hadith ke sanad ya matn mein chhupi hui ghaltiyon ya nuqsaan ka mutala karta hai. Ye ghaltiyan zahiri tor par nazar nahi aati lekin gehre tajziye se maloom hoti hain. Masalan, koi rawi ghalti se Hadith ke alfaz ya sanad mein tabdeeli kar sakta hai, ya sanad mein koi rawi ghair-muttasil ho sakta hai.

Ye ilm Hadith ki sahihiyat ko yaqeeni banata hai aur aisi ghaltiyon ko pehchan kar unhein durust karta hai. Ulama is ke zariye sanad ke rawiyon ke ahwal aur matn ke ma'ani ka gehra jaiza lete hain.

Misaal: Ek Hadith ki sanad zahiri tor par muttasil nazar aati hai, lekin *Ilm al-'Ilal* ke tajziye se maloom hota hai ke do rawi kabhi miley hi nahi, is liye sanad mein 'illat (defect) hai. Masalan, agar koi rawi kehta hai ke us ne Hazrat Abu Hurairah (رَضِيَ ٱللَّهُ عَنْهُ) se Hadith suni, lekin un dono ka zamaana mukhtalif tha, to ye 'illat kehlati hai.

2. Ilm al-Nasikh wal-Mansukh (Abrogation)

Ilm al-Nasikh wal-Mansukh wo ilm hai jo Hadith aur Quran ke un ahkaam ka mutala karta hai jo mansookh (abrogated) ho chuke hain ya jinhein naye ahkaam ne badal diya (*nasikh*). Ye ilm batata hai ke koi hukum ya Hadith ab bhi naafiz hai ya us ka hukum khatam ho chuka hai.

Ye zaroori bhi hai kyun ke Islam ke shuruati dor mein kuch ahkaam waqt ke sath tabdeel hue. Masalan, shariat ke ibtidayi dino mein kuch ahkaam waqt ke mutabiq thay, lekin baad mein naye ahkaam ne unhein mansookh kar diya.

Misaal: Ek Hadith ke mutabiq, shuru mein Musalmanon ko Qibla Bait-ul-Maqdis ki taraf namaz parhne ka hukum tha, lekin baad mein ye hukum mansookh hua aur Ka'ba ko Qibla banaya gaya (Quran: Surah Al-Baqarah, 2:144). *Ilm al-Nasikh wal-Mansukh* is tarah ke tabdeelion ko samajhne mein madad deta hai.

3. Ilm al-Mukhtalif wal-Mu'tariḍ (Differing and Contradictory Hadith)

Ilm al-Mukhtalif wal-Mu'tariḍ wo ilm hai jo Hadithon ke darmiyan zahiri ikhtilaf ya tanazu' ka jaiza leta hai. Kabhi aisa hota hai ke do Hadithon ke matn ya ma'ani mein farq nazar aata hai, lekin ye ilm in ikhtilaf ko hal karta hai aur unhein mutabiq banata hai.

Ye ilm Hadithon ke darmiyan zahiri tanazu' ko door karta hai aur batata hai ke kaise do mukhtalif Hadithon ko samajha jaye. Aksar ye ikhtilaf waqt, halaat, ya ma'ani ke farq ki wajah se hota hai.

Misaal: Ek Hadith ke mutabiq, Rasoolullah ﷺ ne namaz mein haath bandhne ko seene par kaha, jabke doosri Hadith mein naaf ke neeche kaha gaya. *Ilm al-Mukhtalif wal-Mu'tariḍ* ke zariye maloom hota hai ke ye mukhtalif halaat ya rawiyon ke mutabiq riwayat hain, aur dono hi sahih ho sakti hain.

4. Ilm al-Gharib al-Hadith (Uncommon Words in Hadith)

Ilm al-Gharib al-Hadith wo ilm hai jo Hadith ke matn mein istemal hone wale naa-aam ya mushkil alfaz ki tashreeh karta hai. Hadith mein aksar purane Arbi alfaz ya istilahaat hote hain jo aam logon ke liye samajhna mushkil hota hai.

Ye ilm Hadith ke ma'ani ko wazeh karta hai aur galat tafheem se bachata hai. Is ke zariye Hadith ke alfaz ka sahih ma'na aur un ka siyaq o sabaq samajha jata hai.

Misaal: Hadith mein lafz "Qintar" ka zikr aata hai, jo ek wazan ya maali qeemat ko zahir karta hai. *Ilm al-Gharib al-Hadith* batata hai ke "Qintar" ek khaas miqdar ka sikka ya wazan tha jo us zamanay mein riwaj tha. Is tarah Hadith ka ma'na wazeh ho jata hai.

Bab 9: Kutub-e-Hadith ka Taaruf

Hadith ke sahih aur mustanad silsile ko mehfooz rakhne ke liye Ulama ne mukhtalif kitaabon mein Hadithon ko jama kiya. In mein se chhe kitaabein sab se zyada mashhoor aur mustanad hain, jinhein *Kutub-e-Sittah* kaha jata hai. Ye kitaabein hai:

1. Sahih Bukhari

Muallif: Imam Muhammad bin Ismail Bukhari (194-256 AH).
Tafseel: *Sahih Bukhari* Hadith ki sab se zyada mustanad kitaab hai aur Musalmanon mein Quran ke baad sab se zyada muqaddas samjhi jati hai. Imam Bukhari ne lagbhag 600,000 Hadithon ka jaiza liya aur 16 saal mein sirf sahih Hadithon ko chun kar is kitaab mein shamil kiya. Is mein taqreeban 7,000+ Hadithen hain (mukarrar ke sath). Ye kitaab deeni masail, akhlaaq, ibadaat, aur Rasoolullah ﷺ ki zindagi ke mukhtalif pehluon ko shamil karti hai.
Khususiyat: Har Hadith ki sanad muttasil aur rawi Thiqa hain. Is ki sanad aur matn ki sahihiyat par Ulama ka ijma hai.

2. Sahih Muslim

Muallif: Imam Muslim bin Hajjaj Qushairi (206-261 AH).
Tafseel: *Sahih Muslim* Hadith ki doosri sab se mustanad kitaab hai aur *Sahih Bukhari* ke sath mil kar *Sahihain* kehlati hai. Imam Muslim ne bhi lakhon Hadithon ka jaiza liya aur sirf sahih Hadithon ko chuna, jin ki tadaad taqreeban 12,000 hai (mukarrar ke sath). Ye kitaab akhlaaq,

ibadaat,aur muamlaat par Hadithon ko shamil karti hai. **Khususiyat**: Imam Muslim ne sanad ke muttasil hone aur rawiyon ki adalat aur zabt par bohot sakhti ki. Is mein ba‘z Hadithen *Sahih Bukhari* se mukhtalif hain lekin dono mustanad hain.

3. Sunan Abu Dawood

Muallif: Abu Dawood Sulaiman bin Ash‘ath (202-275 AH). **Tafseel**: *Sunan Abu Dawood* mein ziyadatar wo Hadithen shamil hain jo fiqhi ahkaam se mutalliq hain, jaise namaz, zakat, hajj, aur muamlaat. Is mein taqreeban 4,800 Hadithen hain. Imam Abu Dawood ne Sahih aur Hasan Hadithon ke sath kuch Zaeef Hadithen bhi shamil ki hain, lekin unhon ne wazeh kiya ke wo Zaeef hain. **Khususiyat**: Ye kitaab fiqh ke liye bohot mufeed hai kyun ke is mein ahkaam ko mukhtalif abwab mein tarteeb diya gaya hai.

4. Jami‘ Tirmizi

Muallif: Imam Muhammad bin Isa Tirmizi (209-279 AH). **Tafseel**: *Jami‘ Tirmizi* ek jama Hadith kitaab hai jo mukhtalif mauzuat, jaise aqaid, ibadaat, akhlaaq, aur fiqh par Hadithen shamil karti hai. Is mein taqreeban 4,000 Hadithen hain. Imam Tirmizi ne Sahih, Hasan, aur kuch Zaeef Hadithen bhi shamil ki hain, lekin har Hadith ke darje ko wazeh kiya. **Khususiyat**: Is mein *Ilm al-‘Ilal* aur *Jarh wa Ta‘deel* ka zikr hai, aur Imam Tirmizi ne rawiyon ke ahwal par tabsara kiya hai, jo is kitaab ko khaas karta hai.

5. Sunan Nasa'i

Muallif: Imam Ahmad bin Shu'aib Nasa'i (215-303 AH).
Tafseel: *Sunan Nasa'i* mein ziyadatar fiqhi ahkaam se mutalliq Hadithen hain, aur is mein taqreeban 5,700 Hadithen shamil hain. Imam Nasa'i ne bohot sakhti se Hadithon ka intikhab kiya aur ziyadatar Sahih aur Hasan Hadithen shamil ki hain. Ye kitaab apni tarteeb aur wazahat ke liye mashhoor hai.
Khususiyat: Is mein namaz aur ibadaat ke ahkaam par khaas tawajjo di gayi hai, aur sanad ki sahihiyat par bohot zoor hai.

6. Sunan Ibn Majah

Muallif: Imam Muhammad bin Yazid Ibn Majah (209-273AH).
Tafseel: *Sunan Ibn Majah* mein mukhtalif mauzuat par Hadithen shamil hain, jaise ibadaat, muamlaat, aur akhlaaq. Is mein taqreeban 4,341 Hadithen hain. Ye kitaab *Kutub-e-Sittah* mein shamil hai, lekin is mein kuch Zaeef Hadithen bhi hain jo Ulama ne pehchan li hain.
Khususiyat: Is mein ba'z aisi Hadithen hain jo doosri kitaabon mein nahi milti, jo isay qeemti banati hai.

- *Kutub-e-Sittah* (*Sahih Bukhari*, *Sahih Muslim*, *Sunan Abu Dawood*, *Jami' Tirmizi*, *Sunan Nasa'i*, aur *Sunan Ibn Majah*) Hadith ke ilm ka ahem zariya hain. *Sahih Bukhari* aur *Sahih Muslim* sab se zyada mustanad hain, jabke baqi kitaabein fiqh aur mukhtalif mauzuat par qeemti Hadithen faraham karti hain. Ye kitaabein Usool-e-Hadith ke qawaid ke tehat Hadith ki hifazat aur deen ki hidayat ke liye ek mustahkam buniyad hain

Bab 10: Asr-e-Hazir mei Usool-e-Hadith ki Zarurat

Usool-e-Hadith ka ilm aaj ke daur mein bhi utna hi ahem hai jitna pehle tha. Asr-e-hazir mein technology, internet, aur social media ke zariye maloomat ka silsila bohot tezi se phailta hai, lekin is ke sath jaali aur ghair-mustand Hadithon ka khatra bhi barh gaya hai. *Usool-e-Hadith* ke qawaid ke baghair sahih aur jaali Hadith mein farq karna mushkil ho sakta hai.

Jaali Hadith se Bachna

Jaali Hadith wo riwayat hain jo Rasoolullah ﷺ se jhoot mooth mansoob ki jati hain. Ye Hadithen deen mein tashweesh paida karti hain aur Musalmanon ke aqaid aur amal ko nuqsan pohancha sakti hain. Asr-e-hazir mein internet aur social media par jaali Hadithen bohot tezi se phailti hain, jo logon ko gumraah kar sakti hain.

Zarurat:

- **Deen ki Hifazat**: *Usool-e-Hadith* ke qawaid, jaise sanad ka jaiza, rawiyon ki adalat aur zabt, aur matn ki Quran se mutabiqat, jaali Hadithon ko pehchanne mein madad dete hain. Masalan, agar koi Hadith Quran ke khilaf ho ya is ki sanad mein koi jhoota rawi ho, to wo jaali qarar di jati hai.
- **Gumraahi se Bachao**: Aaj kal log WhatsApp, Instagram, Facebook, ya doosre platforms par bina tahqiq ke Hadithen share karte hain. *Usool-e-Hadith* ka ilm batata hai ke sirf *Sahih* aur *Hasan* Hadithon par amal kiya jaye, aur *Mawdu'* (jaali) Hadithon se bacha jaye.

- **Misaal**: Ek mashhoor jaali Hadith hai ke “Jo shakhs har roz subah ek khaas dua parhe, us ke liye jannat mein mahal banega.” Ye Hadith kisi mustanad sanad se sabit nahi, aur *Usool-e-Hadith* ke zariye isay jaali pehchana ja sakta hai kyun ke is ka matn Quran aur sahih Hadith ke khilaf hai.

Research aur Tahqiq ki Ahmiyat

Asr-e-hazir mein ilm ki tarqi aur technology ke zariye Hadith ke mutale ko aur gehra aur wazeh kiya ja sakta hai. *Usool-e-Hadith* ke qawaid ke sath research aur tahqiq ka istemaal zaroori hai taake Hadith ka ilm sahih tareeqe se logon tak pohanch sake.

Ahmiyat:

- **Sahihiyat ki Tasdeeq**: Research ke zariye sanad aur matn ka gehra tajziya kiya jata hai. Masalan, digital databases aur software ke zariye rawiyon ke ahwal aur sanad ke silsile ko check kiya ja sakta hai.
- **Naye Zawiye**: Tahqiq ke zariye Hadith ke ma‘ani aur un ke asr-e-hazir ke masail se talluq ko samajha ja sakta hai. Masalan, Hadithon ke zariye environmental protection ya modern ethics par baat ki ja sakti hai.
- **Ghalat Tafheemon ka Izala**: Aaj kal log aksar Hadith ke ma‘ani ko ghalat samajhte hain ya un ka ghalat istemaal karte hain. *Usool-e-Hadith* ke ilm aur tahqiq se in ghaltiyon ko durust kiya ja sakta hai.
- **Misaal**: Ek Hadith ke mutabiq, “Ilm hasil karna har Musalman mard aur aurat par farz hai.” (Sunan Ibn Majah). Tahqiq se maloom hota hai ke is Hadith ka ma‘na sirf deeni ilm tak mehdood nahi, balke dunyawi ilm bhi shamil hai, jo asr-e-hazir ke taleemi system ke liye ahem hai.

If you found this useful, please share it with others.
Follow @al_qadrii_editzz on Instagram.